2: Hockings E-4,5 (1962-1977) 1980
AW50 Badaga AW50

formerly a common practice for rich Badagas to hire forty or fifty Todas to go on wife-stealing expeditions, and carry off by force the wives of other Badagas' (Metz, 1864, 75). Today, while the practice of stealing wives may continue, assistance from the Todas is no longer required. A parallel situation in which gangs of Badagas used to help Todas steal wives is also recalled. In either case the assistants each received a few rupees.

Badagas are very fond of betting; and so when they meet informally a Badaga and a Toda sometimes have a bet over the possibility of their performing some athletic feat, such as lifting a boulder (Rivers, 1906, 597–598).

Medicine is another matter that can bring Todas and Badagas together. Although Todas have therapists in their own tribe they occasionally go to Badagas noted for particular kinds of cure (Rivers, 1906, 323, 634–635; for details of Badaga therapy, see Hockings, 1979b). A Badaga partner may help the Toda arrange treatment; but the therapist himself usually expects some fee or present from the patient.

Todas are considered moderately powerful sorcerers, despite their own recent disclaimers. It was for this reason that the parties of Badagas who went to massacre Kurumbas always included one or two Toda associates to deliver 'the first blow'.[12] This practice has not recurred since 1900; nor have Badagas murdered a Toda sorcerer since that time.

A few affluent Todas (affluent because of illicit land rentals)[13] now live in Badaga-style brick houses instead of the customary thatched huts, as the houses are more spacious and comfortable. This habit began some eighty years ago (Rivers, 1906, 29, 634). The Badaga-style houses (distinct from modern government-financed housing) are built in a Toda hamlet by Badagas hired for the purpose but not necessarily by a man's Badaga partner.

Ritual Interaction

A common setting for interaction between the two communities is ceremonial. On some Badaga festival days the Toda may be required to bring the sticks and make fire by friction or perhaps bring a new milking vessel. For the annual hunting ceremony of Be:da Sa:mi held by both Badagas and Kotas, the Toda used to bring clarified butter to smear on the weapons. Even so, no very

231 day, but only the most devout follow this practice now (Harkness 1832:
771 114-115). In January, shortly before goddess Masthi Hethai is honored
796 at Bergani, the Badagas celebrate Martu Pongal. Courtyards fronting
(351] houses are swept and freshly cowdunged. Women and children then deco-
rate the courtyards with kitchen ash or powdered lime (Plate X, E).
Before each house a square with diagonal lines is outlined. After the
decorations have been completed, a priest leads a cow through the
village from house to house. When the cow stops at each house, it is
fed a flatcake made with millet, rice, or wheat and served on a platter
placed in the center of the above-mentioned square (Plate X, F).
Household women bow to the ground as the cow eats. After it has eaten
and had its mouth washed off, the cow is led to the next house. Some
time later a calf led around in the same fashion receives similar treat-
ment at each house. Finally, community families feast upon flatcakes
served with sugar or curry.

174 Hunting. Although writers have not referred to the Badagas as
hunters, there is some evidence that they were. Past practices are
241 probably preserved in more recent ritual. Among other acts connected
796 with the opening of the main agricultural season at Melur, Francis
[174] (1908: 339) recorded that a hunting net was laid before a Badaga
priest. After the priest had prayed for a favorable agricultural
season, a pretense was made of spearing two fowls which had been thrown
into the net, and it was then placed across a game path. A wild animal
(sambar deer, if possible) driven into the net was slain, and Badagas
174 divided its carcass among themselves. In July, 1963, a few Badaga men
•224

174 from Ketti took the shredded remnant of a hunting net and two spears
•224 to a point upon the mountainside behind Ketti. While two men held up the net remnant, two with spears charged at it. Then all sat in a circle and sang folk songs before returning the equipment to the Hirodaya temple. Using these examples, it seems likely that the Badagas once hunted with nets and spears. How they use muzzle-loaders, 411 shotguns, and rifles. Although a few go hunting, most guns are (224) employed in the protection of crops from such animals as black-naped [241] hares (Lepus nigricollis F. Cuv.), pigs, and porcupines.

175 Other occupations. From the time Englishmen started to settle 177 on the Nilgiris, outside employment became available. Both poor and 464 wealthier Badagas took advantage of ever-increasing job opportunities. By 1829 many poorer Badagas were performing all types of labor (Hough 1829: 96). In 1860 a few were working on coffee plantations, but by 463 1868 many males were working as artisans or laborers on European-owned plantations (Markham 1862: 376; Shortt 1868: 58). There were Badaga clerks, cordite factory workers, building and road contractors, forest guards, gardeners, and school teachers by 1909, and before 1934 wage earning became the main means of livelihood for many Badagas (Thurston 1909, 1: 63; Ranga 1934: 11). Badagas are presently employed in the Government of India Cordite Factory, the Needle Industries (India) Ltd., and the Hindustan Photo Films Manufacturing Company in (871) the Nilgiris. Some Badagas have a high school education, and a few are university graduates. As a result, there are Badaga clerks and professionals employed in private industries, or in positions with the